

A CONSTITUTION FOR LIVING

Buddhist principles for a fruitful and harmonious life

*Human beings and being human
man, the noble being
(a member of the human race)*

Human beings are special, unlike any other kind of animal. What makes them special is sikkha, or education, namely learning, training and development. Human beings who have been trained, educated or developed are called “noble beings”

They know how to conduct a good life for themselves and also help their society fare securely in peace and happiness. To be truly involved in this education, human beings, especially children and young people, who are the new members of the human race, should acquire the seven fundamental qualities known as the auroras of the good life, or the dawn of education. These are the guarantees of a life moving toward full human development, to people’s becoming truly noble beings.

They are:

1. Kalyanamittata (having a “good friend”; a person or social environment that is helpful; to one’s life development), seeking out sources of wisdom and good examples. This is to live with or be close to good people, beginning with one’s parents as good friends in the family; to know who to associate with and to socialize with good people who will influence and encourage each other to betterment in conduct, mentality and wisdom. It is especially to learn and develop communication and relations with fellow human beings through goodwill, to have the faith to follow good examples, and to know how to utilize external resources, be they people, books or other communications media, for seeking knowledge and virtue for one’s development, problem solving and constructive action.
2. Sila-Sampada (perfection of morality), having discipline as a foundation for one’s life development. This is to know-how to organize life-style, activities, work and environment so that they provide opportunities for personal growth; at least to have a basic level of morality; that is, to have proper conduct in one’s

relationship with the social environment by living helpfully and not exploitatively with one's fellow beings, and in one's relationship with the material environment by using the four necessities (food, clothing, shelter and medicine) as well as technological appliances and equipment in a way that supports the quality of one's life and is favorable to one's education, to constructive action and to the state of balance in nature.

3. Chanda-Sampada (perfection of aspiration): having a heart that aspires to learning and constructive action. This is to be one who is driven by desire for knowledge, goodness, action, constructiveness, achievement and excellence, by the desire to help all the things and people one meets or is involved with to attain to good state; not obsessively thinking of what one wants and seeking pleasure through consuming, which only drags one into the whirlpool of heedlessness and contention. Instead, one knows how to use one's faculties, such as the eyes and ears, in learning and to derive joy from learning and doing good things, by using one's brain and hands for constructive ends.
4. Atta-Sampada (perfection of oneself): dedicating oneself to training for the realization of one's full human potential. This is to always bear in mind the truth that human beings by nature are beings that can be trained, and must be trained, and once trained are the most excellent of all beings; then to resolve to train oneself so that one views difficulties, hardships, obstacles and problems as training grounds to test and develop one's intelligence and abilities; to pay heed to one's continuing improvement toward the realization of one's full potential through a comprehensive development that encompasses behavior, mentality and wisdom.
5. Ditthi-Sampada (perfection of view): adhering to the principle of conditionality, seeing things according to cause and effect. This is to be established in good and reasoned principles of thought and belief; at least adhering to the principle of conditionality, a principle leading to consideration, investigation and research the way to wisdom development, and believing that action is the most powerful determinant of one's fate; it is also having behavior and mental states that are under control of reason: even though one aspires to the highest achievement and excellence, one realizes what is possible within the limitations of the causes and conditions that exist and that one has created; in success, one does not forget oneself, and in failure, one is not being impulsive, overactive or

petty and also not allowing oneself to drift along the stream of public hysteria and values

6. Appamada-sampada (perfection of heedfulness): establishing oneself in heedfulness. This is to be aware of impermanence, to realize the instability, non-durability and insubstantiality of life and all things around one, which are constantly changing according to cause and conditions, both internal and external. Thus one sees that one cannot afford to be complacent. One sees the preciousness of time and strives to learn about, prevent and rectify the causes of decline and bring about the causes of growth and prosperity, using all one's time, night and day, to the greatest benefit
7. Yonisomanasikara-sampada (perfection of wise reflection): thinking wisely so as to realize benefit and see the truth. This is to know how to think, to know how to investigate, to be able to see all things as they really are within the system of cause and conditions, by intelligently examining, investigating, tracing, analyzing and researching to see the truth of a given situation, or to see the perspective that will enable one to benefit from it. By doing so one is to solve problems and do things successfully through intelligent methods that allow one to be self-reliant and at the same time become a refuge to other people.

2. THE IDEAL PERSON

(An exemplary member of the human race)

The ideal person, or perfect human being, who can be counted as a truly valuable member of the human race, and who can be called a complete person, able to lead his community and society to peace and well-being, is one who possesses the following seven qualities:

1. Dhammannuta knowing principles, knowing causes; he knows the underlying principles and laws governing the things with which he must deal in the process of everyday life, in performing his duties and carrying out tasks; he knows and understands according to reason what he must do. For example, he understands what duties and responsibilities are involved in his post, his status, his

occupation and his work. He knows the principles involved therein and he knows how to apply them so that they become factors for the successful completion of those duties and responsibilities. At the highest level, dhammannuta means fully knowing the natural laws truths of nature so that one can deal correctly with life and the world, with a mind that is free and not enslaved by them.

2. Atthannuta: knowing objectives, knowing results; he knows the meaning and objectives of the principles he abides by; he understands the objectives of the task he is doing; he knows the reason behind his actions and his way of life and the objective to be expected by them. He knows the aim behind the duty, position or occupation, He knows what may be expected in the future from the actions he is doing in the present; whether, for example they will lead to a good or bad result. At the highest level, atthannuta means understanding the implications of the natural course of things and that benefit that is the real purpose of life.
3. Attannuta: knowing oneself; he or she knows as they are the current extent and nature of his (or her) status, condition, sex, strength, knowledge, aptitude, ability, virtue, etc and then acts accordingly, does what is needed to produce results and rectifies and improves himself or herself so as to grow to greater maturity.
4. Mattannuta: knowing moderation; he knows the right amount in such areas as consumption and spending; he knows moderation in speech, work and action, in rest and in all manner of recreation. He does all things with understanding of their objectives and for the real benefit to be expected, by acting not merely for his own satisfaction or to accomplish his own ends, but rather to achieve a proper balance of supporting factors that will produce the beneficial result revealed to him by wisdom
5. Kalannuta: knowing occasion; he knows the proper occasion and the proper amount of time for actions, duties and dealings with other people; he knows, for example, when what should be done and how, and he does it punctually, regularly, in time, for the right amount of time and at the right time. Kalannuta includes knowing how to plan one's time and organize it effectively.
6. Parisannuta: knowing company; he knows the locale, he knows the gathering and he knows the community. He knows what should be done in a given locale or community, thus "This community should

be approached in this way and spoken to thus; the people here have these rules and regulations; they have this culture or tradition; they have these needs, they should thus be dealt with, helped, served and benefited in this way”

7. Puggalannuta: knowing persons; he knows and understands individual differences; he knows people’s greater or lesser temperaments, abilities and virtues and knows how to relate to them effectively; he knows, for example, whether they should be associated with, what can be learned from them, and how they should be related to, employed, praised, criticized, advised or thought.

These seven qualities are known as the sappurisa-dhamma, the qualities of a good genuine person, who has the qualities of a complete human being.

In the seven qualities of a good person (sappurisa-dhamma), dhammannuta may also mean: when hearing or seeing anything, one can grasp the essence of it. Atthannuta may mean: having seen or heard anything, one understands its meaning, purpose and objective and how to elaborate on it. These two conditions are the core of all the sappurisa-dhamma.

THE BUDDHIST'S DISCIPLINE

Just as Buddhist monks have the monk's discipline to observe to be virtuous, so Buddhists in general have the lay people's discipline to keep as code of standards.

Laying a firm foundation for life

Buddhists are supposed to lead good lives and contribute to the growth and stability of society in accordance with the lay people's discipline (gihivinaya) as follows;

Refraining from the 14 kinds of evil

Refraining from the four kinds of kammakilesa (evil deeds that defile ones life) namely;

1. one does not bodily harm or take life (i.e. abstaining from panatipata).
2. one does not steal or violate property rights (i.e. abstaining from adinnadana).
3. one does not commit sexual misconduct (i.e. abstaining from kamesumicchacara).
4. one does not speak falsely, lie or deceive (i.e. abstaining from musavada)

Refraining from the four kinds of agati (bias or deviant conduct), namely;

One is not biased on account of like (i.e. abstaining from chandagati)

One is not biased on account of hate (i.e. abstaining from dosagati)

One is not biased on account of fear (i.e. abstaining from bhayagati)

One is not biased on account of folly (i.e. abstaining from mohagati)

Refraining from the six kinds of apayamukha (channels to ruin of property and life) namely;

- One is not addicted to drink or drugs
- One does not revel, oblivious to time
- One does is not bent only to entertainment
- One does not indulge in gambling
- One does not consort with evil friends
- One does not constantly laze around

Steering live to its objectives

Three levels of objectives

One should conduct one's life so as to attain the three levels of objectives (attha) as follows:

Level 1 ditthadhammikattha, i.e. the temporal objective or present benefit

1. Enjoying good health, physical fitness, freedom from maladies and longevity
2. Having work and income, having honest livelihood, and being economically self-reliant
3. Having good status and gaining the respect of society
4. Having a happy family, establishing a good reputation of one's family

All the four objectives above should be righteously achieved and utilized for the sake of oneself and others

Level 2: samparayikattha, i.e. the spiritual objective or further benefit

1. Being endowed with warmth, deep appreciation and happiness; being not lonesome and infirm; having an ideal to adhere to so as to be strong with faith
2. Being proud of a clean life, of having done only wholesome deeds with virtue
3. Being gratified in worthwhile life, of having always done what is beneficial with sacrifice
4. Being courageous and confident to resolve problems as well as conduct ones life and duties with wisdom

5. Being secure and confident in having guarantee for the future life in consequence of having done only good deeds

Level 3: paramattha, i.e. the highest objective or greatest benefit

1. Having a secure, peaceful and stable mind, unshaken even when affected by the ways of the world or confronted with vicissitudes or changes
2. Not being so distressed by clinging or attachment as to feel disappointment or sorrowful; having a mind that is relieved, clear, buoyant and free
3. Being refreshed, cheerful, not sullen or depressed; being radiant and free from suffering; enjoying genuine bliss
4. Being well aware of causes and conditions and acting accordingly; leading a life that is impeccable and bright; conducting oneself with wisdom

One who is able to attain from the second level of benefit upwards is known as a wise man (pandita)

Three points of objectives. These three levels of objectives should be realized on all three fronts

1st front: attattha, i.e. the objective for oneself or one's own benefit; the three levels of benefits above, which one should realize for oneself or develop one's life to attain

2nd front: parattha, i.e. the objective for others or other people's benefit; i.e. the three levels of benefits explained above, which one should help other people successively achieve by guiding and encouraging them to develop their lives.

3rd front: ubhayattha, i.e. the mutual objective or benefit to both parties; the collective benefit, happiness and virtue of the community or society, including environmental conditions and factors, which we should help create and conserve in order to help both ourselves and others advance to the three levels of objectives mentioned above.

Preparing resources for life on two fronts

Choosing the people with whom one is to associate. One should associate with people who will guide one's life along a path that is prosperous and constructive, by avoiding false friends and associating with true friends as follows:

Recognizing the four kinds of false friends or enemies in the guise of friends (mitta-patirupaka)

1) the out and out robber , who only takes from his friend, has four features

1. he thinks only of taking
2. he gives just a little only to gain a lot
3. only when he himself is in danger does he help his friend out
4. he associates with his friend only for his own sake

2) the smooth talker has four features

1. he only talks of what is done and gone
2. he talks only of what has not yet come
3. he offers help that is of no use
4. when his friend has some business in hand, he always makes excuses

3) the flatterer has four features

1. he consents to his friends doing wrong
2. he consents to his doing right
3. he praises him to his face
4. he disparages him behind his back

4) the leader to ruin has four features

1. he is a companion in drinking and drugs
2. he is a companion in nightlife
3. he is a companion in frequenting shows and fairs
4. he is a companion in gambling

Knowing of the four kinds of true friends or friends at heart (suhadamitta):

1) the helping friend has four features

1. when his friend is off guard, he guards him
2. when his friend is off guard, he guards his property
3. in times of danger, he can be a refuge
4. when some business needs to be done, he puts up more than requested

2) The friend through thick and thin has four features:

1. he confides in his friend
2. he keeps his friend's secrets
3. he does not desert his friend in times of danger
4. he will give even his life for his friend's sake

3) the good counselor has four features

1. he restrains his friend from doing evil or harm
2. he encourages him in goodness
3. he makes known to his friend what he has not heard before
4. he points out the way to happiness, to heaven

4) the loving friend has four features

1. when his friend is unhappy, he commiserates
2. when his friend is happy he is happy for him
3. when others criticize his friend, he comes to his defense
4. when others praise his friend he joins their praise

Maintaining ones relation towards the six directions

Rendering all the directions secure and peaceful by performing the duties towards the people related to one in due accordance with the six respective positions

1st direction: As a son or daughter, one should honor one's parents, who are likened to the forward direction as follows

1. having been raised by them, one looks after them in return
2. one helps them in their business and work

3. one continuous the family line
4. one conducts oneself as is proper for an heir
5. after their passing away, one makes offerings, dedicating the merit to them

Parents help their children by:

1. Cautioning and protecting them from evil
2. Nurturing and training them in goodness
3. Providing them with education
4. Seeing to it that they obtain suitable spouses
5. Bequeathing the inheritance to them at the proper time

2nd direction: as a student, one should show reverence to one's teacher, who is likened to the "right direction" as follows:

1. one rises to greet the teacher and shows respect to him
2. one approaches the teacher to attend him, serve him, consult him, query him, receive advice from him etc.
3. one hearkens well so as to cultivate wisdom
4. one serves the teacher and runs errands from him
5. one learns the subject respectfully and earnestly, giving the task of learning its due importance

A teacher supports his students by:

1. Teaching and training them to be good
2. Guiding them to thorough understanding
3. Teaching the subject in full
4. Encouraging the students and praising their merits and abilities
5. Providing protection for all directions; that is, teaching and training them so that they can actually use their learning to make a living and know how to conduct themselves well, having a guarantee for smoothly leading a good life and attaining happiness and prosperity

3rd direction: As a husband, one should honor and support one's wife, who is linked to the rearward direction, as follows:

1. One honors her in accordance with her status as wife
2. One does not look down on her
3. One does not commit adultery

4. One gives her control of household concerns
5. One gives her occasional gifts of ornaments and clothing

A wife supports her husband by:

1. Keeping the household tidy
2. Helping the relatives and friends on both sides
3. Not committing adultery
4. Safeguarding wealth that has been acquired
5. Being diligent in all her work

4th direction: As a friend, one should conduct oneself towards one's friends, who are linked to the left direction, as follows

1. one shares with them
2. One speaks kindly to them
3. One helps them
4. One is constant through their ups and downs
5. One is faithfully and sincere

Friends reciprocate by:

1. Protecting their friend when he is off guard
2. Protecting their friend's property when he is off guard
3. Being a refuge in times of danger
4. Not desert in their friends in times of hardship
5. Respecting their friends family and relatives

5th direction: As an employer, one should support one's servants and employees, who are linked to the lower direction, as follows;

1. one assigns them work in accordance with their strength, sex, age and abilities
2. One pays them wages commensurate with their work and adequate for their livelihood
3. One grants them fringe benefits by, for example, providing medical care in times of sickness
4. One shares with them a portion of any extra gain
5. One gives them appropriate holidays and time to rest

A servant or employee helps his employer by:

1. Starting work before him
2. Stopping work after him
3. Taking only what is given by the employer
4. Doing his job well and seeking ways to improve it
5. Spreading good reputation about his employer and business

6th direction: As a Buddhist, one should show reference to the monks, who are linked to the upper direction, as follows;

1. one acts towards them with goodwill
2. one speaks to them with goodwill
3. one thinks of them in goodwill
4. one receives them willingly
5. one supports them with the four requisites (alms food, robes, shelter, and medicine)

Monks help lay people by:

1. Enjoining them from evil actions
2. Enjoining them in goodness
3. Assisting them with kind intentions
4. Making known to them things not heard before
5. Explaining and clarifying things they have already heard
6. Pointing out the way to heaven, teaching them the way to happiness and prosperity

Helping one another for social harmony, i.e. helping one another and contributing to creating social peace, stability and unity according to the four principles for helpful integration (sangahavatthu), namely:

1. Dana; giving, sharing (helping through money and material goods)
2. Piyavaca; amicable speech (helping through words)
3. Atthacariya; helpful action (helping through physical help or mental effort)
4. Samanattata; participation (helping through participation in constructive action and problem solving; being equal by virtue of the Dhamma and sharing both wealth and woe)

Buddhist of the leading type

Those Buddhists who are referred to as upasaka and apasika (Buddhist lay followers) are considered Buddhists of the leading type. They must be steadfast and firmly established in the (Buddhist) principles to serve as example for Buddhists in general. Apart from observing the Buddhist's discipline, they must possess the five qualities of Buddhist lay followers (upasakadhamma) as follows:

1. They have faith, their belief being endowed with wisdom; they are not given to blind faith; they have confidence in the triple gem (Buddha, Dhamma, Sangha), neither being shaken nor faltering, they adhere to the Dhamma as the principal and supreme cause
2. They have morality; apart from maintaining themselves in the five Precepts and righteous livelihood, they should undertake the Eight Observances on due occasions to develop themselves so that their lives and happiness depend less on material needs, thus reducing harm and increasing beneficence towards others
3. They do not get carried away by superstition; they believe in deeds aspiring to results from their own deeds through their own effort in a rational way; they are not excited by wildly rumored superstition, talismans or lucky charms; they do not aspire to results from praying for miracles
4. They do not seek the gift-worthy outside of this teaching; they do not grasp at fields of merit miracle workers or holy personalities that are outside the Buddhist principles
5. They apply themselves to supporting and helping with the Buddhists cause; they attend to, initiate and support charity work in accordance with the teaching of the perfectly enlightened one

Notes:

*they lay people's discipline, or gihivinaya, is the Buddha's teaching in the Singalakasutta [D.III.180-193]

*the five upasakadhamma is from [A.III.206]

PEOPLE AND SOCIETY

THE VIRTUOUS PERSON

(A member of the noble society)

One with the moral virtue or manussa-dhamma {qualities that make one human), who can be rightfully called civilized, conducts himself as follows:

A. He has threefold sucarita, the three kinds of good proper conduct:

1. Kaya-sucarita: righteous bodily conduct; he does things that are virtuous and proper; he has good bodily conduct
2. Vaci-sucarita: righteous speech; he says things that are virtuous and proper; he has good verbal conduct.
3. Mano-sucarita: righteous mentality; he thinks things that are virtuous and proper ; he has good mental conduct.

B. He abides by the noble qualities (ariya-dhamma) by practicing properly according to the wholesome action (kusala-kamma):

Three of the body

1. Abstaining from killing or taking life, oppression and harassment; possessing kindness, compassion and helpfulness.
2. Abstaining from filching, theft and exploitation, respecting the property rights of others.
3. Abstaining from misconduct and violation of other s loved and or cherished ones; not abusing them, disregarding or dishonoring their families.

Four of speech

1. Abstaining from false speech, lying and deception; speaking only the truth, not intentionally saying things that stray from the truth out of a desire for personal gain
2. Abstaining from malicious speech inciting one person against another; speaking only words that are conciliatory and conducive to harmony.

3. Abstaining from coarse, vulgar or damaging speech; speaking only words that are polite and pleasant to the ear
4. Abstaining from worthless or frivolous speech; speaking only words that are true, reasonable, useful and appropriate to the occasion.

Three of the mind

1. Not being greedy; not focusing only on taking; thinking of giving, of sacrifice; making the mind munificent.
2. Not thinking hateful and destructive thoughts or having a destructive attitude towards others; bearing good intentions toward others, spreading goodwill and aiming for common good
3. Cultivating right view (sammaditthi); understanding the law of kamma, that good actions bring good results and bad actions bring bad results; having thorough grasp of the truth of life and the world; seeing the faring of things according to causes and conditions

[These ten qualities are variously known as kusala-kammapatha (wholesome course of action), dhamma-carya (principles for a virtuous living) and ariya-dhamma (noble qualities). They are more detailed description of the threefold sucariṭa mentioned above: namely, points 1-2 cover righteous bodily conduct, 4-7 cover righteous verbal conduct and 8-10 cover righteous mental conduct]

At the very least he observes the five precepts: the ten basic principles of conduct given above are comprehensive description of the moral conduct or noble qualities through which personal development of body, speech and mind can be made.

For those who are not yet firm in these noble qualities, however, it is recommended that at least moral restraint through body and speech should first be developed by observing the five precepts, which are among the first factors of the ten principles of virtuous living (dhamma-carya). The five precepts are:

- Abstaining from killing; not taking life or doing bodily harm
- Abstaining from taking what is not given: not stealing, pilfering or filching; not violating (others) property.
- Abstaining from sexual misconduct; not violating the loved and or cherished ones of other s, thereby destroying their honor and dignity and confusing their family lines

- Abstaining from lying: not telling lies using deceptive speech; not violating other people or their interests through speech
- Abstaining from alcohol and intoxicants; not taking wines, liquor, intoxicants or addictives,, which are the causes for heedlessness and drunkenness and lead to damage and blunders such as accidents due to lack of mindfulness. An intoxicated person at least threatens the sense of security and well being of fellow community members.

THE SOCIAL BENEFACTOR

(a helpful member of society)

A constructive member of society possesses the following qualities or principles of conduct:

He has the divine abiding, the four mental attributes of a being who is sublime or grand minded like a god, which are:

1. Metta, loving kindness: goodwill and amity, the wish to help all people attain benefit and happiness
2. Karuna, compassion: the desire to help other people escape from their sufferings: the determination to free all beings, both human and animal, of their hardships and miseries
3. Mudita, appreciative gladness: when seeing others happy, one feels glad; when seeing others do good actions or attain successes and advancement, one responds with gladness and is ready to help and support them.
4. Upekkha, equanimity: seeing things as they really are with a mind that is even, steady, firm and fair like a pair of scales; understanding that all beings experience good and evil in accordance with causes they have created; ready to judge, position oneself and act in accordance with principles, reason and equity

An important instance of the use of equanimity is when, seeing people within one's charge safety, performing their own duties well, one knows how to simply look on with detachment and not boss them around or interfere. It is compared with a carriage-driver who when the horses are running smoothly and on course, sits quietly and watchfully on the drivers bench. In this sense, a more comprehensive definition of upekkha might be "passively watching when others are able to take responsibility

for themselves, or when they should receive the results of the actions for which they are responsible”.

(see Vism 467)

Having established these four mental qualities as a foundation, he may express them outwardly in the following ways:

He contributes to social harmony: he practices in accordance with the four principles for helpful integration, or qualities that bond people in unity, known as the sangha vatthu. These are

Dana; giving: being kind, generous; sacrificing; sharing; helping and providing assistance with the four necessities, money or material possessions including the imparting of knowledge or understanding and learning.

Piyavaca: amicable speech; speaking words that are polite, pleasant to the ear and helpful, that way to benefit and that are based on reason and conducive to goodness; or words that are sympathetic and encouraging; speaking words that lead to understanding, harmony, friendship and mutual love, respect and service.

Atthacariya: helpful action; helping with physical service, making an effort to lend a hand to others in their activities; performing actions that are helpful to the community; including helping to resolve problems and promote morality

Samanattata: participation; putting oneself in communication with others; behaving consistently and impartially; behaving equitably toward all people, not taking advantage of them; sharing in their happiness and suffering, acknowledging problems and participating in resolving them for common good.

In brief, these are to help through contributions of money, material things or knowledge; to help through speech; to help through physical action; and to help through participation in facing and resolving problems

THE HARMONIOUS PARTICIPANT OF THE GROUP

(A good community member)

A use full participant of a community, who contributes to the peaceful co-existence of the community, possesses the following qualities or principles of conduct:

Being self reliant: he makes himself a refuge unto himself, he is ready to take responsibility for himself and does not make himself into a problem or burden on his company or kin. This can be achieved by maintaining the ten protective virtues (nathakarana-dhamma):

1. Sila: having good conduct and discipline; he conducts his life honestly in body and speech; he has discipline and earns his living through right livelihood.
2. Bahusacca: possessing much experience and learning; he has learned and heard much; he is well versed in his own field of study or specific area of knowledge, understands it extensively and profoundly, knows it clearly and can really put it to use
3. Kalyanamittata: knowing good association; he has good friends, he knows how to choose his companions and approaches those people who are capable of giving good advice; he chooses to associate with and emulate beneficial external influences in society that will guide his life to prosperity and growth.
4. Sovacassata: being easily spoken to; he is not stubborn or headstrong, he is willing to listen to reason and facts, ready to correct and improve himself
5. Kimkaraniyesu dakkhata: making an effort with the groups activities; he takes an interest in helping the business and activities of the group, his family friends and the community and uses his wisdom to look for appropriate ways to carry them out, to organize them and bring them to fruition
6. Dhammakamata: being a lover of truth; he is a lover of truth, he likes to learn, to research, to inquire, to acquire knowledge and seek the truth; he knows how to speak up and ask and to listen; he has a friendly and relaxed manner that encourages others to approach him for consultation and conversation
7. Viriyaambha: having effort; he is industrious in avoiding and abandoning evil actions and cultivating the good; he makes an

- effort and strives forward; he does not give up in despair or neglect or forsake his duties and responsibilities
8. Santutthi: being content, knowing moderation; he is glad and content only with gains, results and successes brought about or achieved rightfully through his own efforts; he is not caught up in material comforts.
 9. Sati: having firm mindfulness; he remembers and is mindful; he recollects what has been done and said and what he needs to do in the future; he is careful and controlled with whatever he does not rushed, sloppy, absent minded or reckless; he does not allow himself to slide into wrongful ways or fail to seize opportunity to do good
 10. Panna: putting head over heart; he has the wisdom to see causes and results; he knows right from wrong, benefit from harm and what is useful from what is not; he sees all things as they are; he knows how to examine and judge with a free mind; he does things with reflection and discernment.

Living harmoniously in the group: in regard to relations with colleagues, associates, fellow community members and siblings in the family, the principles for harmony known as the six saraniya-dhamma (conditions leading to mutual recollection) should be observed, as follows

Metta-kayakamma: friendly action; (members of the community) each show friendliness and goodwill to their colleagues, associates and fellow community members by willingly helping them in their duties, and bearing a courteous and respectful manner, both in their presence and in their absence

Metta-vacikamma: friendly speech; they each inform the others what is of benefit; they teach or advise them with a heart of goodwill; they say only polite and respectful words to them, both in their presence and in their absence

Metta-manokamma: friendly thoughts; they establish their minds in good will, thinking of ways to be of service to each other; looking at each other in good light, having pleasant and congenial attitude toward each other

Sadharana-bhogi: sharing of gains; they share with each other whatever gains have been rightfully acquired, seeing to it that even small things are distributed equally to all

Sila-samannata: moral harmony; they maintain virtuous conduct, abide by community rules and regulations, and do not conduct themselves in ways that are objectionable or damaging to the community

Ditthi-samannata: harmony of views; they respect and honor each other's views; they have reached consensus or agreed upon the main principles; they adhere to the same ideals, principles of virtue or ultimate aims

THE CONTRIBUTOR TO GOOD GOVERNMENT

(A responsible member of the state)

Citizens who contribute to bringing about good administration, especially in a democracy, should know and abide by the following principles:

Understanding the three kinds of supremacy (adhipateyya)* as follows:

1. Attadhipateyya: supremacy of oneself; putting the prime importance on one's own self, position, reputation or status; acting in view of one's self and what relates to oneself; on the wholesome side it means abandoning evil actions and cultivating the good out of a sense of self-respect.
2. Lokadhipateyya: supremacy of the world; putting the prime importance on worldly values; wavering in face of criticism and praise; operating on the basis of what pleases the group, seeking popularity or faring censure; on the wholesome side; it refers to avoiding evil actions and cultivating the good deference to the opinions of the community
3. Dhammadhipateyya: supremacy of Dhamma; putting the prime importance on principles, truth, righteousness, virtue and reason; operating on the basis of what has been learned and verified against the facts; acting on views that have been extensively and clearly investigated and considered to the best of one's wisdom and integrity to be righteous and for the sake of goodness; on general level, this means acting out of respect for established principles, laws rules and regulations.

Bearing these three kinds of supremacy in mind, a responsible member of a democratic state should adhere to the last of the three, namely the supremacy of Dhamma

Participating in government by practicing in accordance with the principles for collective responsibility which help prevent decline and lead only to prosperity, know as the seven aparihaniya-dhamma

1. Meeting often and regularly; regularly conferring on community affairs and projects (which are to be shouldered by each person according to his level)
2. Meeting together, dispersing together and doing together what needs to be done together
3. Neither instituting laws and regulations not communally agreed upon simply out of convenience of personal preference, nor denigrating or abolishing things already instituted; upholding the main provisions established as the constitution.
4. Honoring and respecting the elders long in experience, giving weight to their word
5. Honoring and respecting the womenfolk, protecting them from abuse and ill-treatment
6. Honoring and revering the shrines, holy places and national monuments, which are memorials arousing virtue and centers of community spirit; not neglecting to honor the ceremonies required for those places and dictated by tradition
7. Organizing rightful protection, support and sanctuary to monks and priests who maintain pure moral conduct and who serve as spiritual refuges and moral examples for the people; gladly receiving them and wishing for their comfort

(D.II.73)

In addition to these principles, it is also advisable to maintain principles outlined in chapter 12 on the ideal householder, particularly point E: conducting oneself as a good citizen

THE STATE LEADER

(A king or administrator)

For the lord of the land, the state leader or ruler – be he and emperor, king or administrator in general- there are the following qualities and principles of conduct:

Being endowed with the ten regal qualities: to have the ten qualities of a righteous ruler or king (raja-dhamma):

1. Dana: sharing with the populace; he is a benefactor in that he rules or works to give, not to take; he devotes himself to administering services and providing welfare and aid for the people to ensure their well-being, convenience and safety; he renders assistance to those in distress and difficulty and supports those who have done well.
2. Sila: maintaining a good conduct; he is impeccable in conduct and restrained in actions and speech; he does only good actions and upholds his honor; he sets an example for the people, commands their respect and is free from any cause for contempt.
3. Pariccaga: working selflessly; he is capable of sacrificing personal comfort, even his own life, for the benefit of the people and peace and stability of the country
4. Ajjava: working honestly; he is honest and upholds the truth; he is free of deceit and upright in his dealings; he is sincere and does not deceive the people
5. Maddava: deporting himself with gentleness and congeniality; his bearing is not arrogant, rude, harsh or conceited; he has nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty but not without awe
6. Tapa: rejecting indulgence through austerity; he destroys defilements and cravings and does not allow them to control his mind; he can restrain his mind and does not allow it to become lost in sensual pleasure and debauchery; he is simple and regular in life-style and dedicated to the fulfillment of duty
7. Akkodha: adhering to reason, not anger; he is not given to fiery outbursts and does not make judgments or act out of anger, but has a heart of goodwill, suppressing anger; he judges and acts righteously with a mind that is subtle and calm
8. Avihimsa: bringing tranquility through non-violence: he does not let his power go to his head or use it to repress his subjects; he is kind; he does not find a pretext for punishing a subject out of vindictiveness and hatred
9. Khanti: overcoming difficulties with patience; he endures a heavy work load and preserves in the face of tiredness, no matter how difficult or depressing the work may be, he does not give in; no matter how much he is provoked or ridiculed, or with whatever harsh and abrasive words, he does not despair, he refuses to abandon task that is rightfully done
10. Avirodhana: not doing that which strays from righteousness; he does not transgress the principles of public administration that are based on the welfare, happiness and righteousness of people and

the country; he does not oppose to what the people rightfully desire; he does not stand in the way of those activities which are for the common good; he establishes himself firmly in righteousness, steadfast and unwavering in the face of pleasant and unpleasant words, gain and loss, desirable and undesirable conditions, he is firmly established in righteous principles and does not deviate from or subvert them – both in judicial terms, namely (the observation of) regulations, formalities and administrative principles, including customs and traditions.(J.V.378)

Performing the duties of an universal emperor: he performs the five duties of a supreme ruler, called the cakkavatti-vatta*:

*[In the Tipitaka only four main factors are given for the cakkavatti-vatta, but in this book five are given for the sake of clarity (the first divided into two). The more familiar twelvet cakkavatti-vatta are from the commentaries (DA.3/46)]

1. Dhammadhipateyya: holding the Dhamma supreme; he adheres to truth, righteousness, goodness, reason, principle and rightful rules and regulations as standards; he respects, upholds, favors and establishes himself in righteousness and practices accordingly
2. Dhammikarakkha: providing righteous protection; he provides fair protection to all groups of people in the land, i.e. the royal household,**[refers to the queen, princes, princesses, officials working for the royal household, or members of a ruler's family and people under his personal control, who should be protected through support and instruction so that they live comfortably and peacefully with mutual respect], the military, administrative officials, civil servants, academics and people of various occupations such as merchants and farmers, country people and inhabitants of the border provinces, monks and priests who uphold moral conduct, and even beasts and birds requiring conservation
3. Ma adhammakara: prohibiting unrighteous actions; he arranges preventive and corrective measures, not allowing unrighteous actions, exploitation, oppression, corruption or unrest to arise in the country; he encourages the people to establish themselves firmly in honesty and virtue and also establishes a system that excludes bad people and promotes good ones
4. Dhananuppadana: distributing resources to the poor; he ensures that there are no poverty-stricken people in the land by, for example, arranging that all people have a chance to make an honest living

5. Paripucca: not failing to seek counsel; he seeks advancement in wisdom and virtue by having advisors who are learned and virtuous, who are morally upright and not heedless or self-indulgent and who can help him to cultivate his wisdom and wholesome qualities; he approaches monks and wise men and queries them to seek knowledge, goodness and truth; he discusses various problems with them at regular and appropriate times so that he may examine and improve himself and carry out his duties rightfully, properly and so as to bring about true welfare and happiness.(D.III.61)

Effecting the royal benefactions: he supports the people, allowing them to live in unity and harmony, with the four raja-sangaha-vatthu (principles by which a king supports his people):

1. Sassamedha: shrewdness in promoting agriculture; he is skilled in agronomic policies and promotes agricultural activity which brings about bountiful crop yields.
2. Purisamedha: shrewdness in promoting government officials; he is clever at making policies for supporting government officials by, for example, encouraging honest and capable officials providing them with adequate social benefits.
3. Sammapasa: bonding the people together; he assists the people with policies that support their livelihood by for example, providing funds from which the poor may borrow to set themselves up in commerce or start business operations, thereby eliminating an economic disparity that is so wide as to cause rifts among the people
4. Vajapeyya: impressive speech; he knows how to speak ,clarify and advise; he takes interest in greeting people of all levels and inquiring about their welfare; his speech is pleasant to the ear, worth listening to, reasoned, well founded and useful; it leads the way to constructive action, to solution of problems, to increased harmony and to mutual understanding, trust and respect.(S.I.76)

Avoiding the biases: when an administrator is carrying out his functions, he should not allow the four biases, or deviations from righteousness, to interfere:

1. Chandagati: biased conduct on account of like
2. Dosagati: biased conduct on account of dislike
3. Mohagati: biased conduct on account of delusions or foolishness

4. Bhayagati: biased conduct on account of timidity and fear

(D.III.182,288)

THE CONFIDENT ONE

(A life that is perfect)

Through conducting his life impeccably and reaping the most benefit out of birth into this world, a person can attain such confidence in his life that he fears nothing, not even death. This is living victoriously, making success of life. Such a person is one who has attained the objective of living and leads his life according to the following principles:

Steering ones life to its objectives; he conducts his life toward the realization of the three benefits which are the objectives of life known as the three attha:

1. Ditthadammikattha: the temporal objective or present benefit, the important kinds being:
 - having good health, a strong body, freedom from disease, pleasant appearance and longevity
 - having work and income, wealth derived from honest livelihood; being economically self reliant
 - Having good status, having rank honor, friendship and social acceptance
 - Having a happy family, making one's family worthy of respect.

All of the above should be righteously obtained and used or treated so as to produce rightful benefit and happiness both for oneself and for others.

2. Samparayikattha: the spiritual objective or further benefit that gives value and meaning to life and which leads to the profound inner happiness, especially:

Warmth, deep appreciation and happiness through faith; having an ideal

Pride in having a clean life, in having done only good and virtuous actions

Gratification in a worthwhile life, in having made sacrifices and performed beneficial actions

Courage and confidence in having wisdom to deal with problems and guide one's life

Security and freedom from worry in having performed good kamma, having a guarantee for the future life

3. Paramattha, the highest objective or greatest benefit; having insight into the truth, having penetrated to the nature of life and the world, thereby rendering the mind free, [as a result of which]:

- One is not shaken or overwhelmed by vicissitudes and changes
- One is not disappointed, downhearted or distressed on account of attachment of things
- One is secure, calm, clear, cheerful and buoyant at all times
- One lives and acts with wisdom, which looks at causes and conditions

I) Attatha: the objective for oneself or for one's own benefit; i.e., the three levels of benefit explained above, which one should establish within oneself, or develop one's life toward

II) Parattha: the objective for others, or other people's benefit; i.e., the three levels of benefit explained above, which one should help other people successively achieve by inducing and encouraging them to develop their lives.

III) Ubhayattha: the mutual objective or benefit to both parties; i.e., the collective benefit, happiness and virtue of the community or society, including environmental conditions and factors, both concrete, such as forests, rivers and roads and abstract, such as morality and culture. We should contribute to the creation and conservation of these in order to help both ourselves and others advance to the three levels of objectives mentioned above, at the very least not allowing our own pursuit of benefit to adversely affect the benefit and well-being of the community. For example, in keeping the discipline a monk helps foster harmony of the monastic community, which is an atmosphere that helps the monks living together, all live in comfort and grow their practice toward attaining the highest benefit (paramattha).

Maintaining inner strength: he has the strength that arises from the moral qualities or practices that are life's assurances – known as the four powers (bala) – which install such self – confidence into him that he fears no peril, namely:

1. Panna – bala: the power of wisdom; he is learned; he has proper and clear knowledge and understanding of all matters and tasks he must deal with and ultimately the true nature of life and the world; he does things with understanding of their reasons and their real nature
2. Viriya – bala: the power of effort; he always applies himself to his tasks and duties with effort and perseverance; he does not give up, slacken or is discouraged
3. Anavajja – bala:* the power of integrity or the power of purity; his conduct and work are honest, faultless, clean, pure and uncensurable
4. Sangaha – bala: the power of benefaction; he helps and supports others and makes himself useful to his fellow man; he is a benefactor of the community

A government official, for example, might bear in mind these four brief injunctions: “know your work well, perform your duty faultlessly, be honest and do not neglect human relations.”(A.IV.363)

Establishing oneself on a firm foundation from which to grasp the highest success aspired to without causing self-delusion, creating opportunities for error and blemish or leading to the accumulation of defilements. This can be achieved by practicing according to the principles known as the

four inner strongholds (adhitthana):

1. Panna: using wisdom; he lives his life with wisdom and acts with reason; he does not react impulsively or emotionally to the incidents he encounters or get carried away by temptation; he studies things to know them clearly and penetrate to their reason d’etre; he understands things as they really are, ultimately attaining the truth
2. Sacca: upholding truth; he establishes and maintains himself firmly in the truth that he has clearly known and seen with wisdom. Sacca ranges from being truthful in speech, being true to principles and having integrity in deeds, to (realizing) the highest truth.
3. Caga: fostering relinquishment; he fosters or increases his relinquishments to ever greater heights to prevent or restrain himself from becoming enslaved by any fame, fortune or success, for example, that he may acquire, which keep luring him into attachment, pride and delusion; he can relinquish whatever he has

previously been attached to – ranging from material possessions to mental defilements – that is mistaken, false or wrong.

4. Upasama: calming the mind; he knows how to find peace in his mind; he trains to be able to overcome mental defilements and remove the frustration and confusion resulting from them; he makes his mind calm and clear so that it can experience the taste of peace; having known the taste of happiness that arises from the calmed mind, he is not easily infatuated with material possessions, status or fame.(M.III.243)

THE SUCCESSFUL ONE

(A life that advances and succeeds)

One who desires progress and success in life, be it in the field of education, occupation or livelihood, is advised to abide by the following principles:

The principles of growth: to practice according to the teachings that guide life to prosperity and eminence known as the four cakka (the conditions linked to the four wheels that carry a vehicle to its destination):

1. Patirupadesavasa: choosing a suitable environment; to choose a suitable location in which to live, study or work, where there are people and an environment conducive to learning and betterment in life, to the pursuit of the truth, virtue and knowledge and the generation of goodness and prosperity.
2. Sappurisupassaya: associating with good people; to seek association or alliance with people who are learned and virtuous and who will support one's pursuit of the truth, virtue and knowledge, and one's advancement and growth in a right full way.
3. Attasammapanidhi: establishing oneself rightly; to establish oneself firmly in virtue and a right way of life; to establish a clear and virtuous goal for one's life and work, and set oneself resolutely and firmly on the path to that goal, not wavering or being negligent.
4. Pubbekatapunnata: having a good "capital foundation"; one portion of this capital foundation comprises innate qualities such as intelligence aptitude and a healthy body; the other is, on the basis of that foundation, knowing how to rectify or improve oneself, to

seek further knowledge, to strengthen good qualities and to train oneself in preparation for when these qualities are needed, to be ready to welcome success, to bring about welfare and happiness and to advance to even greater heights.

The principles of success: practicing according to the four conditions that lead to the success of any undertaking, known as the iddhipada (pathways to success):

1. Chanda: having a heart of zeal; to be keen to do something and to do it for the love of it; to wish to bring an activity or task to its optimum fruition, not simply doing it to get it out of the way or merely for reward or material gain
2. Viriya: doing with effort; to be diligent and apply oneself to a task with effort, fortitude, patience and perseverance, not abandoning it or becoming discouraged, but striving ever onward until success is attained.
3. Citta: committing oneself to the task; to establish one's attendance on the task in hand and do it thoughtfully, not allowing the mind to wander; to apply one's thought to the matter regularly and consistently and do the task or action devotedly.
4. Vitmamsa: using wise investigation; to diligently apply wise reflection to examine cause and effect within what one is doing and to reflect on, for example, its pro's and con's, gains and shortcomings or obstructions. This can be achieved by experimenting, planning and evaluating results and devising solutions and improvements in order to manage and carry out the activity in hand so as to achieve better results.
5. When applied to the work of a situation, for example, these four conditions may, in short, be remembered as love of work, tenacity, dedication circumspection.

The conditions effectuating enlightenment: to follow the Buddha's example by conducting oneself in accordance with the two qualities that enabled the Buddha to attain his own enlightenment (sambodhi), known as the virtues which the Buddha himself practiced and saw the benefit of (upannata-dhamma):

1. Asantutthita kusalesu dhammesu: non-contentment with wholesome qualities; knowing no satiation, never having enough of generating virtue and performing good works.

2. Appativanita ca padhanasamim: unrelenting effort; striving forward constantly, not retreating; refusing to give in or become discouraged in the face of obstacles, weariness and difficulties. (ID.III.214)

THE SHREWED BREADWINNER

(A life that is well founded)

Through abiding by the following principles, a person can be said to know how to acquire and use wealth (i.e. to be money wise) to be a good breadwinner and to have established himself and used his wealth beneficially – he is one who performs his economic duties properly:

On the level of seeking and safe guarding wealth: practicing according to the principles that lead to immediate benefit, or that aid in the attainment of basic benefit, known as the four dhitthadammikattha–amvattanika–dhamma: {in the fullest sense the term gharavasa-dhamma are used to guide the conduct of the householder’s life in general, and in the Pali they are referred to as the gharamesi-dhamma (‘teaching for those who seek a home’)}: